A MEDITATION VPON The 27, 28, 29, Verſes of the XXVII. Chapter OF S^t. *MATTHEW.* OR A paterne for a Kings inauguration.

Written

BY THE KINGS MAIESTIE.

James I.

PSAL. 2. 10.

Bee wiſe now therefore, O yee Kings; bee inſtructed yee Iudges of the earth.

LONDON,
Printed by *Iohn Bill*, Printer to the Kings moſt Excellent Maieſtie.

M. DC. XX.

45.
6. 130.
64.

BRITISH MUSEUM

This "pattern for a King's Inauguration" was not included in Bishop Montagu's edition of the works of James I. from being written after 1616
It is certain that Villiers, then Marquis of Buckingham, exhibited such courtly zeal to become the King's Amanuensis; Stile K the royal author's solicitude is little less conspicuous, to make his Son's attentions follow & feed his own attachment to this unworthy favourite. I had not met with any copy of this little vol. before the R. Sh. edition appeared, nor does Lord Orford seem to have seen it.

after this time, I
wrote a short Me-

45.
6. 130.
64

The Epistle *Dedicatorie.*

MY deareſt and only Sonne,* *the laſt yeere a little after this time, I wrote a ſhort* Meditation *vpon the* Lords Prayer, &

* Charles, Prince of Wales

I told the reason, that now beeing growne in yeeres I was weary of controuersies and to write of high questions, and therefore had chosen now a plaine and easy subiect to treat of; But of late it hath falne out, that one day reading pri-

priuatly to my ſelfe the paſsion of Chriſt in the end of S^t. Mathews Goſpel, I lighted vpon that part, where the gouernours ſouldiers mocked our Sauior, with putting the ornaments of a King vpon him: which appeared to me to be ſo punctu-

ally ſet doune, that my head hammered vp on it diuers times after, and ſpecially the croune of thornes went neuer out of my mind, remembring the thorny cares, which a King (if he haue a care of his office) muſt be ſubiect vnto, as (God knows)

I daily and nightly feele in mine owne perſon. Whereupon I apprehended that it would be a good paterne to put inheritors to Kingdomes in mind of their calling, by the forme of their inauguration; and ſo reſolued to borrow ſome houres from

my

my reſt, to write a ſhort Meditation vpon it. But on a time telling Buckingham *this my intention, and that I thought you the fitteſt perſon to whom I could dedicate it, for diuers reaſons following, he humbly & earneſtly deſired mee that*

that he might haue the honour to bee my amanuenſis *in this worke. Firſt, becauſe it would free me from the paine of writing, by ſparing the labour both of mine eyes and hand; and next, that he might doe you ſome peece of ſeruice thereby;*

pro-

protesting that his naturall obligation to you, next mee, is redoubled by the many fauours that you daily heape vpon him. And indeed, I must confesse to my comfort without flatterie, that, in making your affections to follow & second

cond thus your Fathers, you ſhow what reuerent loue you carry towards me in your heart: beſides, the worthy example you giue to all other Kings eldeſt Sonnes for imitation, beginning hereby to performe one of the rules ſet doune to

my

my ſonne HENRY, *that is with God, in my* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ. *And indeed my granting of this requeſt to* Buckingham *hath much eaſed my labor, conſidering the ſlowneſſe, ilneſſe, and vncorrectneſſe of my hand.*

Lib. 2.

As

As I dedicated therefore my Meditation *vpon the* Lords Prayer *to him, in regard as well of the neceſsitie that Courtiers haue to pray (conſidering that among great reſort of people they cannot euer be in good company, beſides the*

many

many allurements they haue to sinne) as also that short prayers are fittest for them; for they haue seldome leisure to bestow long time vpon praying, as I told him in my Preface: euen so I can dedicate this my Paterne of a Kings inaugura-

tion

tion *to none so fit-*
ly, as to you, my
deareſt Son, *both*
for the ſubiect and
the ſhortneſſe of it:
the ſhortneſſe, ſince
you ſpend ſo much
time abroad, as you
can beſtow but lit-
tle vpon the Mu-
ſes at home. And
yet I wil thus farre
excuſe you, that I
would

would haue euerie age to bee like it selfe: to see a yong man old and an old man yong is an ill-fauoured sight. Youth should bee actiue & laborious, or else (I feare) dulnes will come with age, Imberbis iuuenis tandem custode re-

remoto, Gaudet equis canibuſque & aprici gramine campi. *But yet vpon the other part,* eſt modus in rebus, *and* moderata durant. *And as to the ſubiect, whom can a paterne for a Kings inauguratiõ ſo well fit as a Kings ſonne*

and

and heire, being writen by the King his father, and the patern taken from the King of all Kings?

To your brother, now with GOD, *I dedicated my* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, *wherein I gaue him my aduice anent the*

the gouernement of Scotland *in par-*
ticular. This is but
a ſhort preparatiue
for a Kings inau-
guration, and a
little forewarning
of his great and
heauy burthen: it
is ſoone read and
eaſily caried, make
it therefore your
vade mecum, *to*
pre-

prepare you and put you in a habit for that day, which I dare ſweare, you will neuer wiſh for, (as you gaue ſufficient proofe by your careful attendance in my late great ſickneſſe, out of which it pleaſed God to deliuer me) & I hope I ſhal neuer

uer giue you cauſe. But it will bee a great reliefe to you in the bearing of your burthen, that you bee not taken tardè; but that you foreſee the weight of it before hand, and make your ſelfe able to ſupport the ſame: nam leuiusloedit

A quic-

quicquid præuidimus ante; *and it is a good old Scottish prouerb, that* a man warned is halfarmed. *Looke not therfore to find the softnesse of a doune-pillow in a croune, but remember that it is a thornie peece of stuffe, & ful of continual cares.*

cares. And becauſe examples moue much, I will remember you, what ſome Kings of old thought of the weight of a Diademe.

Antigonus *one of* Alexanders *ſucceſſors, told an old wife that was praying vnto him his* Stob. ſerm. 47. & Val. Max. lib. 7. cap. 2.

happinesse in his raigne, showing his diademe: that if shee knew how many euils that clout was stuffed with, she would not take it vp, if shee found it lying on the ground. And Seleucus *another of them spake many times to the like effect.*

Plutar. an seni gerenda sit Respubl.

effect. And Dionyſius *the firſt tyrant of* Syracuſe, *though hee gouerned like a Tyrant all his life; and therefore onely cared for himſelfe & not for his people: yet when* Damocles *his flatterer recounted vnto him his great mag-*

Cic. lib. 5. Tuſc. quæſt.

nificence, wealth, power, and all his Kingly maiestie, affirming that neuer any man was more happy, thinking thereby to please his humour; The tyrant asked him, if he thought his life so pleasant, whether hee would bee content-

ed

ed to trye his fortune a little. And his flatterer answearing him that he was contented, he made him to be set in a golden bed, and in the middest of a rich & sumptuous feast, where no sort of princely magnificence was wanting. And

while Damocles *was in the middeſt of his happy eſtate, as he thought, hee made a naked ſword to bee hanged in a horſe hair perpendicularly ouer his head with the point douneward. Vpon the ſight whereof neither could his meat*

nor

nor all his glorious royall attyre delight him any more; but all turned into his humble begging of the Tyrant, that he might haue leaue to bee gone: for hee was now resolued that hee would bee no more happy. And one of our owne

predecessors Henrie *the fourth* (*called* Henry *of* Bullenbrooke) *being in a trance vpon his death bed; his sonne* Henrie *the fift, thinking hee had beene dead, a little too nimbly carried away the croune that stood by his Father: but the*

King

King recouering a little out of his fit missed his croune, and called for it. And whē his ſonne brought it backe againe, he told him that if hee had knowne what a croune was, hee would not haue beene ſo haſtie: for he proteſted that he

was

was neuer a day without trouble, since it was first put vpon his head. It is true that hee was an vniust vsurper of the croune, but after he gouerned both with iustice and valour. For you must remember that there be two sorts of tyrants,

rants, the one by v-ſurpatiõ, the other by their form of gc-uernmẽt, or rather miſ-gouernement. As for vſurpati-on you need it not, you are like to ſuc-ceed to a reaſona-ble proportion, & certainly, Cõque-rors are but ſplen-dide robbers. *And*

for

for tyrannous gouernement, I hope, you haue it not of kind, nor shall euer learne it by me. All this I speak not to scarre you from cheerfull accepting of that place, when God *shall bring you vnto it; but only to forewarne you that you*

you deceiue not your ſelfe with vain hopes. But as I wrote in my late Meditation, that a man ſhould both examine himſelfe, and then receiue the bleſſed Sacrament; *but neither examine and not receiue, nor yet receiue and not examine,*

mine : ſo I ſay to you, in this caſe prepare your ſelfe for the worſt, and yet be not diſcouraged for it, ſed contra audentior ito. *Remember that,* difficilia quæ pulchra, *and that,* via virtutis eſt ardua. *And for my part, I will pray the Lord*

Τὰ καλὰ δύσκολα.

Lord of heauen & earth, ſo to bleſſe you, that are the ſonne and heire of a King, with this paterne of the inauguration of a King, written by a King; as you may in the owne time bee worthy of a heauenly & permanent kingdome. Amen.

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Aduertiſement to the Reader.

COurteous reader, *I know that in this extreamely ſhort diſcourſe of mine of the paterne of a Kings inauguration, thou will be farre from finding the office of a King fully deſcribed therein. And therfore I haue thought good*

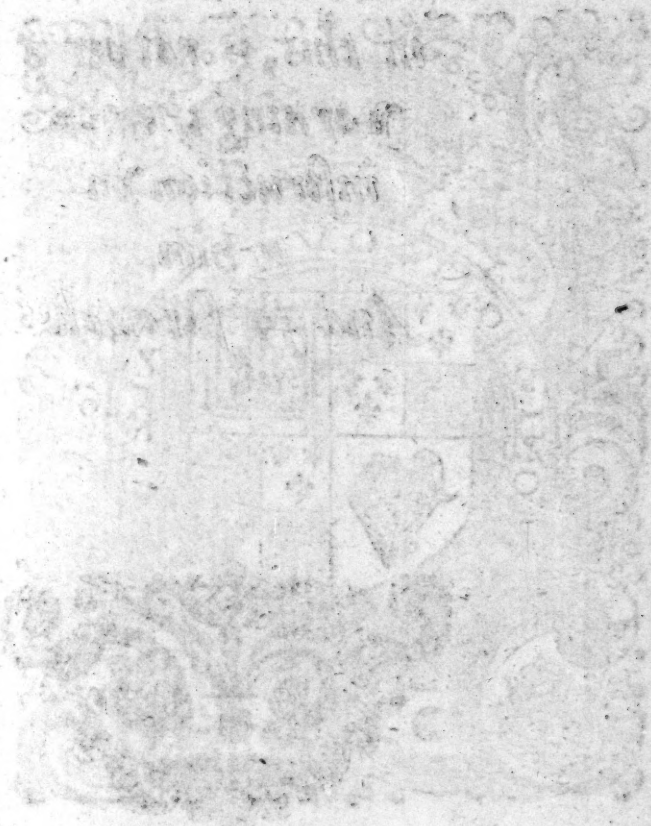
good to informe thee hereby that I only write this as a ground; wherupon I meane (if God ſhall ſpare me daies & leiſure) to ſet doune at large as in the diſcant, the whole principall points belonging to the office of a King. And if my leiſure can not permit, whereof I diſpayre, I intend (God willing) to ſet ſome other more nimble pen on worke with my inſtructions. In the meane

time

time I haue made this as a ſhort forewarning to my Sonne, that hee may in time prepare himſelf for the bargaine and ſtudy his craft; that if it ſhall pleaſe God by courſe of nature to bring him to it, (which I pray God he may) he may not make his entrie in it like a raw Spaniſh Bi-ſogno: but rather like an old ſouldier of a trayned band, that needes no prompting nor direction to teach him

him how to vſe his armes. So as mine end in this, is rather a warning then an inſtruction vnto him.

And ſo farewell.



HONI SOIT QVI MAL Y PENSE

A PATERNE for a KINGS *inauguration.*

S. MATTH.
Chap. xxvij.

VERS. 27, 28, 29.

Then the Souldiers of the Gouernour tooke IESVS *into the common Hall, and gathered vnto him the whole band of Souldiers.*

And they ſtripped him, and put on him a skarlet robe.

And when they had platted a croune of thornes, they put it vpon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, ſaying, HAILE KING OF THE IEWES.

HEre haue we, in theſe three Verſes, ſet doune the forme & paterne of the Inauguration of a King, to-

together with a perfect deſcription of the cares & croſſes, that a King muſt prepare himſelfe to endure in the due adminiſtration of his office. For the true vnderſtanding wherof two things are to bee reſpected and had in conſideration ; the Perſon and the Paterne : the qualities of the Perſon to bee applyed to our comfort and ſaluation ;

the Paterne for our imitation or example. The Perſon was our SAVIOVR IESVS CHRIST, who was humbled for our exaltation, tortured for our comfort, deſpiſed for our glorie, and ſuffered for our ſaluation.

VVhat belongs therefore to his Perſon in his paſſion, I diſtinguiſh, in this my *Meditation*, from that which he left as a pa-

a paterne for imitation by all good Kings; the former ſeruing for the generall ſoules health of all Chriſtians, the later onely for the inſtruction of Kings. But ſince my chiefe end in this diſcourſe is to ſpeake of the paterne, as properly belonging to my calling; I will onely glaunce ſlightly at that which alanerly concernes his Per-

ſon, that part being already ſufficiently handled by a whole armie of Diuines. But here it may bee obiected that this wrong and iniurie done by the Gouernours Souldiers to our *Sauiour* cannot fitly be drawn in example, & ſet forth as a paterne for the inauguration of Kings: becauſe they did it but in a mockerie of *Chriſt*, who hauing beene

beene immediately before accuſed for vſurping the title of King of the *Iewes*; they thought his perſon and preſence ſo contemptible, as if it had been worthy of no better Kingdom, then that ſcornefull reproch, which then they put vpon him. To this I anſwere, that here I conſider not their wicked and ſcornefull actions, but what vſe it hath plea-

pleaſed the *Almighty* and *All-mercifull God* to draw out of their wickedneſſe, and turne it to his glorie. For it is ordinarie with *God* to bring light out of darkeneſſe, as hee did at the Creation, and to extract out of the worſt of things good effects, as was expreſſed by *Sampſons* riddle. And therfore I obſerue and diſtinguiſh in this action be-

betwixt the part of *God*, that wrang his glorie out of their corruption without their knowledge; and their peruerſe inclination. For, though the nobler part of man, which is the ſoule, was vtterly corrupted in them, yet *God* inforced their bodies, which is the vileſt part of man, to doe that homage to his onely Sonne, vnwit-

ting of their ſoules; which both their ſoules and their bodies ought to haue performed: euen as hee made *Balaams* aſſe to inſtruct her maſter, and as hee made *Caiphas* the high Prieſt to propheſie, though quite contrary to his owne meaning. It pleaſed therefore the *Almighty* to make thoſe Souldiers worſhip *Chriſt* in their bodies with

with the reuerence due to a King, which their wretched ſoules neuer intended; therby teaching vs, that wee euer ought to worſhip him and his onely Sonne as well with our bodies (as they did) as with our ſoules, which no Chriſtians denie; ſince he is the Creator and Redeemer of both. Theſe therefore, that will refuſe in any place or at a-

ny

ny time to worſhip *Chriſt* aſwell in body as in ſoule, are in that point inferior to thoſe prophane ſouldiers: which I wiſh were well obſerued by our fooliſh ſuperſtitious *Puritanes*, that refuſe to kneele at the receiuing of the bleſſed *Sacrament*. For, if euer at any time *Chriſt* is to be worſhipped, it is in time of prayer; and no time can bee

ſo

ſo fit for prayer and meditation, as is the time of our receauing the *Sacrament*; & if any place can be more fit then other for worſhipping of *God* and his *Chriſt* in, it is the *Church*, where is the ordinarie aſſembly and meeting of his Saints. And now I returne to ſpeake of the paterne.

Then the Souldiers of the Gouernor tooke IESVS *into*

into the common Hall (S. MARK. 15, 16. calleth it *Prætorium*, which was the *common Hall*, like our *Westminster Hall*, and serued for administration of Iustice as the place of greatest resort) *and gathered vnto him the whole band of Souldiers.*

WE see here the Emperour of the whole world receauing the homage due vnto him, in that place, after that forme, and by that sort

ſort of perſons; as it pleaſed him, that many of the *Romane* Emperours, his ſhadowes & ſubſtitutes, ſhould bee ſoone after his death inaugurated & inueſted in the Empire, after that the gouernement of *Rome* was turned into a Monarchie, and ruled by Emperours. And it is worthy the obſeruation for prooving of the lawfulnes

nes of Monarchies, and how farre that ſort of gouernment is to be preferred to any other: that as *Chriſt* himſelfe was the Sonne and right heire by lineall deſcent of King *Dauid*; ſo was he borne vnder the firſt *Romane* Emperour, that euer eſtabliſhed the *Romane* Empire. For, though *Iulius Cæſar* was in a manner the firſt Emperor, yet as he

he wan it by bloud, ſo ended he in bloud; and therefore as *God* would not permit King *Dauid* to build him a materiall temple, becauſe of his ſhedding of bloud, but made him leaue that worke to his ſon *Salomon*, who was a King of peace: ſo had it not beene fitting that the Sauiour of the World, the builder of his church, whoſe body was likewiſe

wiſe the true Temple repreſented by that of *Salomon*, ſhould haue beene borne but vnder a King of peace, as was *Auguſtus*, and in a time of peace, when as the Temple of *Ianus* was ſhut, & when as all the World did pay him an vniuerſal contribution, as is ſaid in the ſecõd of S. *Luks goſpel*. Of which happy and peacefull time the *Sibyls*, thogh Eth-

Ethnikes, made notable predictions, painting forth very viuely the bleſſed Child that then was to be borne. Now as all publique ſolemnities haue a reſpect to theſe three circũſtances, of forme, place, & perſon (whereof I haue alreadie made mention) ſo in this action were all theſe three punctually obſerued: firſt, the place wherein this action

was

was done, was the *common Hall*, the publike place for administration of Iustice. And although the *Romanes* did not precisely obserue any one place for the inauguration of their Emperours, yet were all the places where that action was performed, places of most publike resort of the people, as was this *common Hall*. For it is very fitting that hee,

hee, that is to bee acknowledged the head of all ſorts of people, ſhould bee inueſted in a place where all ſorts of people may conueen and concurre to doe him homage. And as to the qualities of the perſons that performed this action, they were *Romane* Souldiers; and not a ſmall number of them, but it was done by the whole band of the Go-

Gouernours Souldiers. And this was iuſt the forme of the election of a number of the *Romane* Emperors: for the *Romane* Emperors were neither elected by the Senate, nor by the people. For although the authoritie till the time of the Emperours was in the Senate & people of *Rome*, yet euer after the riſing of the great factiõs in *Rome*, be-

betweene *Julius Cæſar* & *Pompey*, things were brought to that cõfuſion, that the Senate & people retained but the ſhadow of authoritie: but in very deed it was the armie that vſurped the power of electing of all the Emperours, beginning at *Claudius*, who next *Caligula* ſucceeded *Tiberius*, who reigned at the time of *Chriſts* death, & ſo continuing

ing ſtil till after *Titus Veſpaſian*; and after *Commodus* almoſt all were thus choſen for the ſpace of many years, as all the beſt writers of the *Romane* hiſtory make mention. Now the *Prætoriã cohorts*, who were indeed the very flowre & greateſt ſtrength of the *Roman* armie, had the chiefe ſway in the election of the Emperours. The reſemblance where-

of

of we may at this day see in the *Turkish* Empire. For the great *Turks Ianisaries* are his *Prætorian cohorts*, and although that Empire be hereditarie, yet haue the *Ianisaries* so great power in it (as it was lately seene) that by them, after the death of *Achmat* this great Turkes father, this Princes Vncle was set vpon the throne and quickly after de-

poſed by them againe, & this Prince *Oſman* ſet vp in his fathers place. And euen ſo after the long troubles that were in *Moſcouia*, after the death of their Duke or Emperour *Vaſilij Juanowich*, the * *Coſackes*, which are the very *Prætorian cohorts* in that country, elected this Duke or Emperour, *Michael Feoderwich*, vvhich now reignes. I know there

* The *Coſakes* are a ſo to of warlike people dwelling vpon the riuer *Boryſthenes*, whereof a number ſerues the King of *Poland* in his warres; and others the Duke of *Moſcouia*: and of this latter ſort, I ſpeake here.

there was two ſorts of *Prætors* in *Rome*, one was *Prætor ciuilis*, who iudged but in ciuill cauſes, the other was *Prætor militaris*, who was indeede the Captayne of the Emperours guards; and of them I now make mention, not that I meane heereby to exclude the power of the reſt of the armie in that action: but the *Prætorian cohorts* beeing

the ſtrength & floure of them (as I ſaid alreadie) the reſt of the armie cõmonly followed, where they led the ring. Now the kingdome of the *Iewes* being, in the time of *Chriſt*, ſubiect to the Emperour of *Rome*, the Emperors gouernours band of ſouldiers, which had a reſemblance to the Emperours *Prætorian cohorts* (euen as a Viceroy repreſents the

the perſon of the Emperour or King his maſter) brought *Ieſus* to the *cõmon Hall* or *Prætorium*, and there did inaugurate him as you ſhal hereafter heare. And as to the forme of his inauguration, the ſpirit of GOD, ſets it downe very punctually: Firſt, *they ſtripped him and put on him a ſcarlet robe*; S. *Marke* and S. *Iohn* cals it a *purple robe*,

which is one in substance, * although they were of diuers ingredients. For the ancient purple was of a reddish colour, and both scarlet and purple were so rich and princely dyes of old, as they were only worne by Kings and Princes, and that chiefly in their princely robes; but now these sorts of dyes are lost. This purple or scarlet dye may

*The purple was of the iuyce of a shell-fish, named *Purpura*, and the scarlet of the granes of a berry.

may alſo admit a metaphorical alluſion to the bloud of *Chriſt*, that was ſhed for vs. For the robes of his fleſh were dyed in that true purple and ſcarlet dye of his bloud, whoſe bloud muſt waſh our ſins, that we may appeare holy and vnſpotted before him in our white robes, waſhed in the bloud of the *Lambe*. They firſt *ſtripped him* then,

Eſay 63. 1, 2, 3. *Reu.* 19. 13.

Reu. 7. 14.

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for it is thought, and not improbably, that his own clothes were after the auncient forme of a Prophets garment; onely his coate, without any seame in it, was to fulfill the prophecie of *Dauid*, that *they* Psa. 22. 18. *should cast lots for it*; and did also signifie the indiuisible vnitie of the *Church*, which I pray GOD the true *Church* of *Christ* wold now wel remember.

Now

Now therefore, when they were to declare him a King, they took off his Prophets garment & put a roiall robe vpon him.

Kings euer vſed to weare robes when they ſate in their throne of Maieſtie, & euen purple robes: for robes or long gownes are fitteſt to ſit withal, and ſitting is the fitteſt poſture for expreſſing of grauitie in iudgement;

ſtãding ſignifies too great precipitation, which is chiefly to be auoyded in iudgement; for no man can ſtand long without wearying: walking betokens a wandring lightneſſe and diſtraction of the ſenſes: leaning pretends weakneſſe, and lying inability. And therefore *God* himſelfe is, *per ἀνθρωποπάθειαν*, deſcribed in his word to ſit in his Throne, and

and *Christ* to sit at his right hand; nay, the foure and twenty Elders haue thrones set for them to sit in, for they are euen to bee CHRISTS assistants in iudging of the world. Kings therefore, as GODS Deputie--iudges vpon earth, sit in thrones, clad with long robes, not as laiks and simply *togati*, as inferior secular Iudges are, but as *mixtæ personæ* as

Reuel. 4. 4. S. Paul 1. *Cor.* 6. 2. & 3.

(as I ſaid in my Βασιλικὸν δῶρον) being bound to make a reckoning to God for their ſubiects ſoules aſwell as their bodies. Not that they ought to vſurpe any point of the Prieſtly office, no more then the Prieſt ſhould the Kings, for theſe two offices were deuided in *Aarons* Prieſthood; but it is the Kings office to ouerſee and compell the *Church* to doe her

her office, to purge all abuſes in her, and by his ſword, as *vindex vtriuſq; tabulæ*, to procure her due reuerence and obedience of all his temporall ſubiects. And that royall robes are of purple, it is to repreſent thereby aſwell the continuance and honour of their function, as that their iuſtice and equitie ſhould bee without ſtayne or blemiſh.

For

For the ancient purple, whereof we haue now but the counterfeit, was of extreme long lasting, and could not bee stayned. And next,

When they had platted a croune of thornes, they set it vpon his head.

HEere is set doune what thing they set vpon his head, of what stuffe it was made, and in what ma-

maner it was wrought. The thing they ſet vpon his head was a croune, in the greeke text called διάδημα. Anciently the Kings of the Gentiles wore diademes: it is a greeke compound word of διὰ and δέω, which is *to bind about*, for it went about the head: but in caſe one would ſtretch it to διὰ & δῆμος, which is *the people* (though the greek lan-

language wil no way beare it) it will ſerue for a good remembrance to a King; for the diademe or crounemuſt put him in minde how hee raignes by the loue & acknowledgment of his people. I will not here play the linguiſt to conteſt with a ſort of popular tribunes, whether that διὰ may in a greeke cõiunction of words bee ſometimes vſed aſwell

aſwell for *for* as *from:* for I admit that ſenſe, that it ſhall only bee vnderſtood *from the people.* For no queſtion, though all ſucceſſiue Kings receaue their crounes from GOD onely, yet the people at their inauguration giue a publike acknowledgement of their willing ſubiection to his perſon & authority, ſubmitting themſelues to the will of GOD, who

who is the onely giuer of it; which is ſignified by the putting of the diademe or croune vpon his head.

The diademe it ſelfe was a maner of garland which went about the head made like a wreath of ſilke ribban, or ſome ſuch like thing, which ſignified, that as al ſuch, as wan the prize in any match, had garlands put vpon their heads

heads, in ſigne of the popular applauſe for their good deſeruings; ſo Kings had diademes put vpon their heads, in ſigne of the peoples willing conſent to bee ſubiect vnto them, that diademe or garland being a marke of their eminencie aboue all others: not that I meane that the forme of diademes was taken from the garlands (for I take the

the diademes to bee farre more auncient then the garland) but I only ſpeake here of the reſemblance between them in ſome caſes. Neither will I denie that many Kings of the nations had their diadems or crounes giuen them by the people, who tranſlated and tranſferred by that act all their power into their Kings; but it followeth not that GOD there-

therefore did not ſet thoſe Kings vpon their thrones. For although thoſe infidell nations knewe not *God*, yet *God*, *qui diſponit omnia ſuauiter*, put it in the peoples hearts to acknowledge them for their Kings, and willingly to ſubmit themſelues vnto them, euen that *God*, who is not only the ſearcher & knower, but euen the ruler of all hearts. But among

mong the people of *God*, where *God* visibly ruled, the King of his people was immediately chosen by himselfe, & the people only gaue obedience thereunto, as is more then plaine in the *old Testament*: so as the onely difference was, that what GOD did directly by his word and oracle among his own people in the election of Kings, he did it only by

by his ſecret vvorking in the harts of other nations, though themſelues knew not from whence thoſe motiõs came, which God by his finger vvrought in their harts. And the latine word of *corona* ſignifies alſo the ſame thing that *diadema* did. For the croune is ſet vpon the Kings head and compaſſeth it, to ſhew that as the croune compaſſeth the

the Kings head, ſo is hee to ſit in the middeſt of his people; his wakerif care is euer to bee imployed for their good, their loue is his greateſt ſafetie, and their proſperitie is his greateſt honour and felicitie. For many times among the *Romans*, the word *corona* ſignified the people, as * *Aliquid etiam coronæ datum.* And S. *Paul*, 1. *Theſſ.* 2. 19. calls them

* *Cic. de fin. bon. & mal. lib. 4.*

them the *Croune of his reioycing* or glorying.

As to the ſtuffe whereof this Croune was made, it was made of thornes: and it is vulgarly well knowne that thornes ſignifie ſtinging and pricking cares. That King therefore, who will take his paterne from this heauenly King, muſt not think to weare a Croune of gold and precious

ſtones onely, but it muſt bee lyned with Thornes, that is, thornie cares: for he muſt remember that hee weares not that croune for himſelfe, but for others; that hee is ordayned for his people, and not his people for him. For hee is a great watchman and ſhepheard, as well as Church-men are: and his eye muſt neuer ſlumber nor ſleepe

for the care of his flocke, euer remembring that his office, being duely executed, will prooue as much *onus* as *honos* vnto him. And as to the forme of making the croune of thorns, it is ſaid, *they platted thornes and made a croune of them.* Now euery man knoweth, that where a number of long things in forme of lines ſhalbe platted through o-

ther, it makes a troubleſome and intricate worke to finde out all the ends of them, and ſet them aſunder againe, eſpecially to ſet ſtraight and eauen againe all the ſeuerall peeces that muſt bee bowed in the platting: but aboue all, to ſet ſtraight and aſunder againe thorns that are platted, is a moſt vncomfortable worke. For though any

any one peece of thorne may be handled in ſome place without hurt, yet no man can touch platted thornes without danger of pricking. As a croune of thornes then repreſents the ſtinging care of Kings, ſo a croune of platted thornes doth more viuely repreſent the anxious & intricate cares of Kings, who muſt not only looke

to bee troubled with a continuall care for the good gouernement of their people; but they muſt euen expect to meete with a number of croſſe & intricate difficulties, which will appeare to be ſo full of repugnances among themſelues, as they can ſcantly bee touched without ſmarting. And euen as a good and skilfull Phyſitian, is moſt troubled with

with that ſort of patient that hath many implicate diſeaſes vpon him, the fitteſt cure for ſome of them being directly noyſom to others, & the antidote to one of his diſeaſes proving little better then poyſon to another of them; ſo muſt Kings exerciſe their wiſedome in handling ſo wiſely theſe knottie difficulties, & with ſo great

a moderation; that too great extremitie in one kind may not proue hurtfull in another, but, by a musicall skill, temper & turne all these discords into a sweet harmonie.

And they put a reed in his right hand.

THis reede represented the Kingly scepter which is the pastorall rod of a King.

King; & the ſtraightneſſe of the reed, his righteouſneſſe in the adminiſtration of iuſtice, without any partiality, as it is *Pſal.* 45. 7. *The ſcepter of thy kingdome is a right ſcepter.* The ſcepter repreſents the Kings authoritie; for as the royall robes are firſt put on vpon a King, to ſhow the grauitie and dignitie of the perſon that is to bee inaugurated; and as

the croune repre-
ſents the loue & wil-
ling acknowledge-
ment of his people,
ſo the ſcepter is next
put in his hand to
declare his authority
who is already found
worthy to enioy the
ſame by his corona-
tion. The authoritie
of *God* himſelfe is
expreſſed in the ſe-
Pſal.2.9. cond *Pſalme* by a rod
of yron, wherewith
hee is to bruiſe the
nations that rebell a-
gainſt

gainſt him, which rod of yron ſignifies his ſcepter. But this ſcepter put in the hand of *Chriſt* was a reede. It is true that the reeds of thoſe countryes, as thoſe of India are, bee a great deale bigger harder and more ſolide then ours; but though one may giue a great blow with them, yet are they much more brittle then ſolide tim-

timber is, and hard blowes giuen with them wil easily make them breake: thereby teaching Christian Kings that their scepters, which represent their authoritie, should not be too much vsed nor stretched, but where necessitie requires it. For many hard blowes giuen with a reede would make it quickly breake (as I haue said) and wise

Kings

Kings would be loth to put their prerogatiue vpon the tenterhooks, except a great neceſſity ſhould require it. For there is a great difference betweene the ſcepter, which repreſents the authoritie of a King toward all his ſubiects as well good as bad; and the ſword, which is only ordayned for the puniſhment of the euill. And therefore the

ſcepter.

ſcepter of a King ſhould bee of a reed, that is, to correct gently: but the ſword which is ordayned for puniſhment of vice, and purging the land of haynous and crying ſinnes, muſt bee a ſharpe weapon. And alſo the ſcepter of a reede did not onely ſerue for a patern to other Kings, but it fitted properly the perſon of *Chriſt*, who, being

the

the true King of mercie, came to conuert ſinners and bring them to repentance, but not to deſtroy them; for as himſelfe ſaith, *his burthen is light and his yoke is eaſie*. Mat. 11.30 But although this ſcepter muſt be put in the KINGS hand by ſome one of his ſubiects (for *God* will not come himſelfe, nor by an Angell out of heauen deliuer it vnto him,

for

for that were miraculous and is not to bee exſpected) yet I hope no Chriſtian doubts but that the authorite of a King, whereof the ſcepter is the repreſentation, is only giuen by *God*.

Prou 8.15. *Per me reges regnant & domini dominantur.*

Kings are anoynted of *God* ſitting in his ſeate and therefore called *Gods*, and all ſuperior powers are of *God*; nay the Pro-

phet

phet *Ieremie* cals that Ethnike Emperour *Nabuchadnezzar the ſeruant of God*, and S. *Paul* calls the tyrant *Nero* in his time *the miniſter of God*. *Iere.* 34.10. *Rom.* 13.4.

And that it was put in his right hand, it was becauſe the right hand ſignifieth both honour and power: Honour, *Chriſt ſits at the right hand of God. Sit thou at my right hand*, *Pſ.* 110. Power, as the hand of action: *Col.* 3.1.

on: *And thy right hand ſhall teach thee terrible things*, Pſal. 45. and *Pſal.* 118. 16. both are expreſſed, *The right hand of the Lord hath the preeminence, the right hand of the Lord bringeth mighty things to paſſe.*

And they bowed the knee before him, and (as S. *Matthew* witneſſeth) *they worſhipped him.*

NOW though this kneeling and worſhip was in a moc-

mocketie done by them; yet may wee learne here that *God* thoght it no Idolatry that his ſonne ſhould bee kneeled vnto, euen in the time of his greateſt humilitie, and entring in his paſſion. But I haue touched this point already. As for their worſhipping him, it is true that both their kneeling and worſhip were intended, as a ciuill homage done

done to a temporall King; and in that ſence that the olde word of *worſhip* was wont to bee vſed in Engliſh, and as yet it is vſed here in the celebration of marriage. This ciuill worſhip is eaſily diſtinguiſhed by them that pleaſe from diuine worſhip: for to reuerence an earthly creature, and do him reſpect in regard of the eminencie of his

place

place, yea euen to make a requeſt or prayer vnto him, is quite different from a diuine and ſpirituall worſhip. For in the former wee only doe reuerence or make our requeſt to theſe temporal kings or perſons that are ſubiect to our ſenſes; but wee can vſe no ſpirituall worſhip or prayer that can bee auaileable vnto vs without faith. Let the

ſchoole

ſchoole diſtinctions of δυλεία, ὑπερδυλεία and λατρεία deceiue them that liſt to be deceiued with them: for all prayer in faith is due to *God* only.

And after their kneeling and worſhipping him,

They mocked him, ſaying,
HAILE KING OF THE IEWES.

AS for their mocking him, I haue largely declared

red that point already: but as to the words which they vſed in ſaluting him, they are alſo vſed in the ordinarie forme of the inauguration of Kings; that, after all the actions of ceremony are vſed vnto him, the people, that are more remote & cannot with their eyes ſee the performance of thoſe actions, may know they are performed by

by the publike proclayming of him. And becauſe the reſt of this inauguration of *Chriſt*, is ſet doune in other places of the *new Teſtament*, I muſt here ſupply it: for I only ſet doune, in the beginning, the Text of S. *Matthew*, as being the only place of Scripture which makes the longeſt and moſt partiular relation of his inauguration. For this

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action ſtayed not here, but *Pilate*, who was both iudge and gouernor vnder the *Romans* of that part of the country, made him to be ſent forth out of the *common hall*, & ſhowed to all the people in that kingly attire: & when as the bloudy & malitious *Iewes* cryed out to crucifie him, he anſwered againe, *ſhall I crucifie your King?* And after that,

hee ſent him to *Herod*, who was Tetrarch and Viceroy of the fourth part of *Iewrie*, who put other gorgeous robes vpon him: ſo as hee was not only inaugurated and proclaimed King of the *Iewes*, by the Gouernours *Roman* ſouldiers who repreſented the *Prætorian cohorts*; but hee was alſo ſo acknowledged by the iudge and gouer-

nonr

nour *Pilate* & by the Tetrarch *Herod*. But herein was the difference that all this action performed by *Herod* and his souldiers, was but a wicked mockery in their intention; whereas by the contrarie *Pilat*, being both iudge and gouernor meant it not in mockerie: but was in a great doubt and wist not what to make of it, as it apeares both by

his queſtioning of *Chriſt*; and alſo that he broght him forth of the *common hall* and ſhowed him to the whole multitude in his royall robes & his croune vpon his head; ſaying vnto them, *Behold the Man*. Thereby as it were confirming publikely his inauguration done by the ſouldiers before: and when the people cryed, *Away with him*

him, his anſwere was (as I ſaid alreadie) *Shall I crucifie your King?* Both which words hee ſpake to ſtrike a terrour into them, or at leaſt to moue them to commiſeration, ſeeming to mocke him as they did: but that in his own heart he meant no ieſt in it, is clearly apparant in making his title to bee written aboue his head

vpon the croſſe, as an honourable inſcription, euen ſet in that place aboue his head & to the view of all the world. And to make it the more publike, it was written in three languages *Hebrew*, *Greeke*, and *Latine*: *Hebrew*, as the vulgar language of that people; and *Greeke* and *Latine* as the moſt common & publike languages of all *Proſelytes*

ſelytes and ſtrangers that ſhould come to ſee that ſpectacle: eſpecially theſe two were the languages of all prophane learning. Euen as in this Kingdom it was the ancient cuſtome and is ſtill obſerued to this day, that vpon *S. Georges* day and at other high feſtiuall times; the chiefe *Herald-garter* comes in the middeſt of the feaſt and proclaimes

my titles in three languages *Latine*, *French*, and *Engliſh*: *Engliſh*, becauſe it is the vulgar language of this Kingdome & *Latine*, and *French*, as the two ſtrange tongues that manieſt here doe vnderſtand. Eſpecially the time is to be obſerued when the order of the *Garter* was firſt inſtituted by *Edward* the third, who as hee was Sonne to the daugh-

daughter of *France*; ſo at that time, the *French* tongue was in a manner the vulgar language of this nation: and therefore they are proclaimed in theſe three languages heere, that it may be vnderſtood by the vulgar ſort, as *Pilates* inſcription was, and not concealed from them. Now what ground the *Papiſts* can haue hereby, to haue not only

their *Maſſe* and ſeruice in an vnknowne tongue; but euen that ignorant people ſhall be taught their prayers in a ſtrange tongue which they vnderſtand not, I leaue it to the iudgement of the indifferent reader: for beſides that it is directly prohibited by S. *Paul*, it is flatly contrarie to *Pilates* action in this caſe. For one of the three lan-

languages wherein *Chriſts* title was written vpon the croſſe, was *Hebrew*, which was the vulgar language of that countrie; and the other two were theſe that were beſt vnderſtood by the ſtrangers and *Proſelytes* there. So as it is a flat contradiction between *Pilates* act, who by all meanes ſtroue to make *Chriſts* title, ſo to bee read and vnder-

derstood by all men: and our *Papists* that will haue their seruice and prayers to bee in an vnknowne tongue, that no ignorant country-man may vnderstand thē. But it is ill lucke for the *Church* of *Rome*, that the best warrant they can bring for this their forme of the worship of *God*, is grounded vpon the example of *Pilate*. But to return to

our

our purpoſe, though it was the common faſhion that great offendors ſo executed, had the nature and qualitie of their crimeswritten aboue their heads: yet in my opinion it is cleare enough (as I ſaid alreadie) that *Pilate* gaue the title to *Chriſt* in earneſt. Not only for that he made it ſo ſolemnely to be written aboue his head vpon the croſſe,

croſſe; but euen after that the high Prieſts had wittily and maliciouſly requeſted him to correct that writing, and in place of IESVS OF NAZARETH KING OF THE IEWES, to ſay, IESVS OF NAZARETH THAT CALLETH HIMSELFE KING OF THE IEWES: hee abſolutely refuſed it, in theſe words, *quod ſcripſi, ſcripſi*, which was a cõ-

cõſtant refuſall, worthy of a iudge, in maintenance of a iuſt decree. Happy had *Pilate* beene, if baſe feare had not made him pronoũce a worſe ſentence before. So as if there were no more but this action of *Pilate*, ſo conſtant and abſolut, it were enough to proue (according to my firſt ground in the beginning of of thisdiſcourſe) that though

though the wicked people both *Iewes* & *Romans* intended nothing in al this work, but a malicious and blaſphemous mockery: yet had *God* his worke to two ends herein. Firſt, that his only Sonne might thus bee put to the height of deriſion, that his paſſiõ might be fully accompliſhed for our ſaluation; and next, that (as I ſaid in the beginning)

ning) he, that brings light out of darknes, might wring from this malitiously blinded people, a bodily externall acknowledgement of his Sonnes true title to that kingdome, prophecied of old; that *the ſcepter ſhould not depart from Iuda, nor a law-giuer from betweene his feet till Shilo came*: prophecied likewiſe by *Balaam*, which prophecie (as ſome Gen. 49. 10

* Iust. Mar. Epiphan. Basil. &c.

* some learned writers thinke) instructed the wise kings of the East, who were guyded by the starre, to come & worship *Christ*. This title was likewise the occasion of great trouble to *Herod the greats* minde, whereupon came his murthering of the children, and is so carefully set doune in the genealogie of *Christ*, written by two *Euangelists*;

liſts; and was not denyed by *Chriſt* himſelfe, when *Pilate* asked him the queſtion. And ſo this forme of *Chriſts* inauguration was left for a paterne to all chriſtian Kings thereafter.

Yet amongſt al theſe *inſignia regalia*, the *ſword* is amiſſing. the reaſon is, his firſt comming was to ſuffer for our ſaluation from the ſword of diuine iuſtice; and

not

not to vſe the ſword, to take vengeance vpon euill doers : at his ſecond comming hee will come as a iudge, and vſe his ſword vpon the wicked. And therefore he came in the fleſh, as a lambe, not once opening his mouth, when hee was led to the ſlaughter; ſuffering without repyning the higheſt outrages to the minde, which is, mockerie

with

with contempt, a kinde of perſecution: and the greateſt tortures in the body that could bee deuiſed, that the prophecie of *Ieremie* might bee accompliſhed *non eſt dolor ſicut dolor meus.* Hee was buffeted, & ſo made a boy, he was ſpit vpon as a worme, and ſo farre leſſe then any humane creature; *he was beaten with his owne rod*, as, the prouerb Lam. 1.12.

uerb is, for after that they had put a reede in his right hand, they pulled it out againe and ſmote him with it: he was mocked in the higheſt meaſure, both before & after his nayling to the croſſe. and as to the torture of his bodie, he was extreamly ſcourged, the croune of platted thornes made innumerable bloudy vvounds in his head;

and

and hee vvas nayled both through his hands and feete to the infamous death of the croſſe: that the extremitie of his anguiſh in minde, and torture in bodie, might ſerue as a full ranſome, to ſatisfie his fathers iuſtice for our redemption. Hee came then at this time as a titularie king of that kingdome, but not to exerciſe any worldly

ly iurisdiction, *reg-*
Iob. 18.36. *num eius non erat huius*
mundi, & so he taught
his disciples to fol-
Mat.20.25 lovv him, *Reges gen-*
tium dominantur eis
vos autem non sic. Hee
had no vse of a
svvord then, nay, he
found fault vvith *S.*
Peters vsing it, tel-
ling him, *He that stri-*
Mat.26.52 *keth vvith the sword*
shall perish by the
sword; leauing it be-
like to those that call
thẽselues *Peters* suc-
cessors,

ceſſors, who come in the ſpirit of *Elias* with fire, adding gun-powder and the ſword vnto it. But our *Sauiour* knewe not how to ſet both croune & mitre vpon one head: nor yet was hee acquainted with that diſtinction, that a Church-man may vſe the temporall ſword, to procure *bonum ſpirituale*. But to returne to our purpoſe of *Chriſts* hu-

militie. It may bee obiected that it is not likely, that our *Sauiour* would in the very middeſt of his paſſion (which was the action of his greateſt humilitie) giue euen then a glance of his title to a worldly kingdome: for ſuffering of iniuries, eſpecially ſuch baſe abuſes, is directly contrarie to the maieſtie of a King, and the honour of his inauguration.

guration. To this I anſwere two wayes, firſt it was neceſſarie that *Chriſt* in the time of his paſſion, ſhould approue himſelfe to bee lineally deſcended from *Dauid*; yea euen next heire to the croune of the *Iewes*: that he might in the ſight of the world, before his going out of it, fulfill theſe prophecies which I lately made mention of, thereby

to proue himſelfe the true *Meßias* that was promiſed: and next as hee was both *God* and *Man*, ſo ſhall ye find that euen from his conception, till his very expiring vpon the croſſe; hee euer intermixed glances of his glorie, in the middeſt of his greateſt humilitie. Was itnot a glorious thing that the Angel *Gabriel* ſhould be the meſſenger to the bleſſed

bleſſed *Virgin* of his conception? when *Ioſeph* thought to put away his wife, thinking ſhee had beene vnlawfuly with child by a man, hee was prohibited by an Angell in a dreame. When the bleſſed *Virgin* being with child, went to the hill country to viſit her couſen *Elizabeth*, *Iohn* the *Baptiſt* ſprãg in the belly of his mother, which was a

miraculous kinde of worſhipping & congratulating our *Sauiour* in the belly of his bleſſed mother. He was borne in a poore ſtable, in a beaſts cribb, and amongſt beaſts; but the Angels ſung a glorious hymne of gratulation at his birth. His parents fled to *Egypt* with him, when hee was yet in the cradle; but immediately before that, three Kings of

of the Eaſt brought preſents to him, and worſhipped him. He was obedient to his parents during his minoritie; but being but twelue yeeres of age, hee diſputed *Luke* 2. 46. publikly in the temple with the Doctors of their Law, to the admiration of all the hearers. He was baptized in *Iordan* by *Iohn Baptiſt*, as many of the common people were; but at his

baptiſme the *holy Ghoſt* deſcended vpon his head in the likeneſſe of a doue: & a voice was heard from his Father, ſaying, *This is my beloued*
Matt. 3. 17. SONNE, *in whom I am well pleaſed*. And hee auowed to the *Scribes* and *Phariſees*, that *Abraham* longed to ſee his day and did ſee it, giuing the title to himſelf which *God* vſed in the fiery buſh to *Moſes*, *I am*

that

that I am; for he ſaid vnto them, *Before* *Abraham was, I am.* Iohn.8.58.

He fled diuers times from the furie of the *Iewes*; nay, *the ſonne of man had not a hole to hide his head in*; and yet hee purged the temple twice, and like a great temporall magiſtrate ſcourged and thruſt out thoſe that bought & ſold in the temple: yea hee rebuked the windes & comman-

ded the seas. And at his trãsfiguration, he made his body appeare a glorified body, by dispensation at that time, hauing as the true *God*, the *Law* and the commentarie and application thereof, which is the *Prophets*, to attend vpon him in the persons of *Moses* and *Elias*. Hee payed tribute to show that neither *Christ* as man, nor *S. Peter* must be exemp-

exempted from giuing vnto *Cæſar* that which is *Cæſars*; but cauſed *Peter* to angle for it, and take it out of the mouth of a fiſh, to ſhow the power of his Godhead. Sometimes he went vp priuately to the feaſt at *Ieruſalem* for feare of the *Iewes*; but at his laſt *Paſſeouer* hee ſent ſome of his Diſciples, and by them commanded him whom hee

meant

meant to make his hoſt, to prepare his houſe for him, *for the*
Mat. 28.18 *Lord meant to keepe his paſſeouer there.* He refuſed to be a King when the people would haue made him one; and yet he cõmanded ſome of his Diſciples to vntie an aſſe, telling her owner *that the maſter*
Mat. 21.3. *had neede of her*: and then made a publike entrie vpon her through *Ieruſalẽ* like

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a temporall King, euen with many ſolemnities belonging to a Kings riding in State. For his Diſciples put their clothes vpon the aſſe, and the colt, as it were to repreſent the garniſhing with foot-clothes, as well the horſe hee rode on as his led horſe: the people alſo ſpred their garments in the way, and others cut downe branches and

ſtrawed

ſtrawed them. All which is an vſuall forme that people vſe to honour their King with, at ſuch ſolemne times. He had alſo the acclamation of all the people crying *Ho-*
Mat. 21. 9. *ſanna to the ſonne of Dauid &c.* Nay euen hee himſelfe tooke it vpon him as his due; for when the chiefe Prieſts and Scribes thinking that hee would not take ſuch

ſtate

ſtate vpon him, aſked if he heard what the people ſaid, hee anſwered them out of that of the eight *Pſalme. Out of the mouthes of babes and ſucklings thou haſt perfected praiſe.* And as for his riding vpon an aſſe, it was not a contemptible thing, for Kings and Princes in the Eaſt, eſpecially among the *Iewes*, to ride vpon aſſes euen in the ſight

Pſal. 8. 2.

Iudg. 10. 4. & 12. 14.

ſight of the people. He waſhed his diſciples feete to teach them humilitie immediately before his laſt *Supper*; and yet a few dayes before that, he highly commended *Marie Magdalen* for breaking an alabaſter box of precious oyntments vpon his feete, and ſuffered her to wipe them with the haire of her head. When

Iohn. 12.

the *Iewes* ſent their officers with *Iudas* to apprehend him, though hee ſuffered them at the laſt to carry him away; yet at the firſt with a flaſh and caſt of his eye (wherin, no queſtion, the diuinitie ſparkled, when he liſted) he made them all fall backwards; ſo as they could not approch him againe til he permitted them. *Reuel.* 1.14

The

The caſt of his eye made likewiſe *S. Peter* goe forth & weep when the cock crew. And euen vpon the very croſſe though the death thereupon was accurſed by the Law, hee was exalted, as *S. Paul* Phil.2.9. ſaith; and there promiſed the penitent thiefe, he ſhould be that day with him in *Paradiſe*, hauing that royall inſcription (whereof I haue made

mademention already) written aboue his head in the three moſt publike tõgues. Yea euen after that his body was taken of the croſſe, a principall man amongſt the *Iewes*, *Ioſeph* of *Arimathea* begged his bodie of *Pilate*; and not only imbaumed it (as Kings and Princes bodies vſe to be) but put it in a new faire ſepulchre, which had beene pre-

prepared for himself. And thus you see that through all the course of our *Saiours* life in this world, he gaue vpon euery occasion some glances of his glory; for the conuersion or confirming of some of his elect, and for making the wicked and stubborne-hearted inexcusable. For *he thought it no robberie to bee equall with God.*

Phil. 2.16.

And

And now to conclude this paterne of a King, I will ſhortly ſumme vp theſe regall ornaments, togetherwith their ſignification, which before I handled. A King hath firſt great cauſe of contentment if the people of all ſorts; eſpecially thoſe to whoſe place it belongs, doe willingly conueene and concurre to his publike inauguration. A King

King muſt looke to haue that action performed in publike, & in a publike place; that the loue of his people may appeare in that ſolemne action. Two things a King hath ſpecially to looke vnto at his inauguration; firſt, that his title to the croune bee iuſt, and next that hee may poſſeſſe it with the loue of his people. For although a Monarchie

narchie or hereditarie kingdome cannot iuſtly be denied to the lawfull ſucceſſor, what euer the affectiõs of the people bee: yet is it a great ſigne of the bleſſing of *God* whẽ he enters in it with the willing applauſe of his ſubiects. Now the firſt ornament that is to be put vpon him are his robes, to put him in memorie that in his ſitting in iudge-

ment

ment he is to vſe grauitie, great patience in hearing al parties, and mature deliberation before hee pronounce his ſentence. And the purple dye of his robe, ſhould put him in memorie not to proue vnworthy of ſo ancient a croune and dignitie; and to take great heede to his conſcience, that his iudgmēt may be without blemiſh or ſtaine

ſtaine of whatſoeuer corrupt affections. For iuſtice muſt be blinde, and it is ſhee *that eſtabliſheth the thrones of* KINGS. Pro.16.12. The ſetting of the croun vpon his head muſt put him in minde, that hee is euer to walke in the middeſt of his people, that their loue is his greateſt ſafetie, and their proſperitie his greateſt glorie, and worldly felicitie.

But he must not expect a soft and easie croune, but a croune full of thornie cares; yea of platted & intricate cares: and therfore he ought to make it his principal studie, next the safetie of his soule; to learne how to make himself able, to rid & extricate those many knottie difficulties, that will occurre vnto him. According to my admonition to

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my ſonne HENRY in the end of my Βασιλικὸν Δῶρον, wherein I apply ſome Verſes of *Virgill* to that purpoſe. And therefore in al other commendable things, he may preſſe ſo farre to excel, as his inclination & leiſure wil permit him; but in the ſcience of gouernement, he muſt preſſe to bee an artſ-maſter. And his ſcepter made of a reed muſt

put him in minde to manage his authoritie boldly, and yet temperately; not ſtretching his royall Prerogatiue but where neceſſity ſhal require it. Temporall Kings muſt not likewiſe bee barred the ſword, though it bee not in this patern (as I told before) for it is to bee drawne in defence of the good, and for the puniſhment of the

vvic-

wicked, *For a King carries not his ſword for naught.* but it muſt neither be blunt, for lawes without execution are without life; nor yet muſt it be euer drawne, for a King ſhould neuer puniſh, but with a weeping eye. In a word, a Chriſtian King ſhould neuer be without that continuall & euer wakeriffe care, of the account hee is one day Rom. 13. 4.

to giue to *God*, of the good gouernement of his people, and their prosperous estate both in soules and bodies; which is a part of the health of his owne soule. And then he shal neuer need to doubt of that happy and willing acclamation of his people, with an *Aue Cæsar*, or *haile King* (which was mentioned in this paterne) not only to be-

beginne at his entrie to the croune, but euen to accompanie him all the dayes of his life thereafter: and when they haue bedewed and washed his graue with their teares, his posteritie to bee wellcomed by them, as a bright and sunneshining morning after a darke and gloomie night.

FINIS.

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